Copy for use Pilling.
F. W. Hodge

Copy of letter from F. H. Cushing giving native names of the gentes and gentile groups of Zuñi, together with the aboriginal names of certain ruins, and their significations.

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Invalids' Hotel,
663, Main Street,
Buffalo, New York.
28th January, 1891.

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Surviving Gentes (originally forty two or more) and Gentile groups of the Zuñi---Ashiwiawan Ánotiwe ta Téthla-shinawan Ánoti Tánawe.

Itiwa Áteuna- - - - - - Those of the Midmost all.

Pí tchi kwe or Mú la kwe	Parrot, or Macaw-folk.
Tâ´a kwe	Seed, or Corn-folk.
Yä´tok ya kwe	Sun-folk.

Pïshla Áteuna- - - - - - Those of the Northernmost.

Aiⁿ´shi kwe	Bear-folk.
Kâ´lok ta kwe	Heron or Crane-folk.
Ta´thlup tsi kwe	Yellow-wood-folk.

Kyälishi Áteuna- - - - - - Those of the Westernmost.

Sus´ki kwe	Coyote-folk.
Pó´ye kwe	Chaparral-cock-folk (interchangeable with Grouse).

Alaho Áteuna- - - - - - Those of the Southernmost.

Tó´na shi kwe	Badger-folk.
Aí´ya ho kwe	Red-top-shrub-folk.

Télua Áteuna- - - - - - Those of the Easternmost.

Tó´na kwe	Turkey-folk.
Shó´hoi ta kwe	Deer-folk.

Iyama Áteuna - - - - - Those of the Uppermost.

K'yắ K'yă li kwe — Eagle-folk.
Ań a kwe — Tobacco-folk.

Mailam Áteuna - - - - - Those of the Lowermost.

Tá k'ya kwe — Toad-folk.
Tchí to la kwe — Rattlesnake-folk.

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The first group given in the above faultily brief enumeration of the Gentes of Zuñi, are all known, from the Central or Corn totem, Tâa Áshiwani, or the Priests of the Seed,---the sacred name of the whole tribe; otherwise known in this sense, as the"Corn peoples." Therefore, the group of ruins on Thunder Mountain was originally known, when inhabited, or even now when spoken of as inhabited, as Tâa Á́ yathl to na wan (The Seed all above on (dwelling) place of). As a ruin it is known both as He sho ta Á́ yathl to na (The old towns or buildings (of) all above and on) and as Tâa Á́i yal a na wan (Taa, the seed; a, all; aia, above on; yalan, mountain; awan, all their; wanan or nawan, abiding or dwelling place of.

He sho ta Ú'thla is from He sho ta, (old) town or building, and Ú'thla, to be embraced or the embraced; so characterised because not only was it embraced by the hills, but also by the turn of the great northern trail, which originally surrounded (or embraced)it. It may be therefore rendered either Town of the Turning, or Town of the Embrasure, the latter perhaps preferably be-

cause the name lacks "place" termination which would naturally follow"the turning."

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Very truly yours,

F. H. Cushing.

Fred. Webb Hodge,

Bureau of Ethnology.